WORKERS OF THE WORLD UNITE.

THE INTERNATIONAL SOCIALIST

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THE DAYLIGHT SAVING "BILL."

(For the "International Socialist" by K. N. Pepper.)

Ha, ha! ho, ho! (excuse my chaff
Ye Socialistic brothers!),
Would not it make a tomcat laugh
This Act of Bill—and others?

For many weary, dreary years,
With courage still unshaken,
Your cry has been, 'mid scoffs and sneers,
"Awaken, slaves, awaken!"

But plundered wage-slaves slumbered still
Contently like cattle,
And dreamt of nags, and new-brew swill,
And "heroes" in the battle.

The more you cried, "Awaken, Arise!"
From platforms minus number,
The more they closed deluded eyes,
And deeper did they slumber.

But now the man we all abuse—
The Jingo empire saviour,
Sir William Maurice Anzac Use—
Has altered their behaviour.

Those dreamy, sleepy-headed blocks
Now early rise, like friars,
**For Bill has fixed their truthful clocks
And made their watches liars!**

So now, ha, ha! you must confess—
You rebels of Horsetrailure—
That Bill has scored a Hughes-success,
Where you have suffered failure!

Then give three cheers for Bill the wise,
With voices loud and steady,
**He makes the wage slaves wake and rise
An hour before they're ready!**

THAT'S THE WAY.

Just a little every day,
That's the way!
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst;
Slowly, slowly—at the first,
That's the way!
Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit, and mite by mite.
Never anyone, I say,
Leaps to knowledge and its power;
Slowly, slowly—hour by hour,
That's the way!
Just a little every day.

ELLA WHEELER WILCOX.

The Passing Show.

There is an interesting story of the guiding influence of material interest, and the true inwardness of master-class patriotism told in the cables this week. For many years an excise duty has been placed upon Indian native manufactured cotton, corresponding with the import duty. This was done at the instance of the Lancashire cotton trade in order that there might be no protection for the Indian manufacturer. Now India has contributed largely to the war expenses, and in order to make up revenue the duties on imported (English) cotton have been raised without any increase in excise duties. The reason given by the British Government for not increasing the excise duties is the strong opposition of public feeling in India, but the rage of the Lancashire cotton interests and its kept press is immense. No consideration of what sacrifices in blood and treasure have been made by the Indian people weigh with them in the slightest degree, and they are clamored in their demands for the continued strangulation of Indian industry.

* * *

They are having more trouble in Old Ireland. Conservative of Conservatives, John Redmond declares that Lloyd George, by his opposition to Home Rule, is driving the Irish people into the arms of the Sinn Feiners. The Irish Nationalists now declare uncompromising hostility to the Government.

* * *

Bagdad the Mighty has fallen! The place where Shagpat shaved Shypoo Shysters for ten cents, and Sinbad ran a two-up school—that romantic spot where bewitching, dark-eyed houris empty the slop pails from the balconies of six-foot streets on to the heads of strangers has fallen into the hands of the infidel, Bismillah! And also Hell. But let us see. Was not Bagdad the place where the great Caliph Haroun-al-Rashid lived? Well, here is some history which will not find its way into the plute press. It is from Ernest Untermann's Marxian Economics: "When the demand for Oriental articles of commerce grew among the well-to-do classes of Europe, the various merchant towns became the natural emporiums for the transit of these goods and the rulers of Europe were only too glad to enter into diplomatic negotiations with the hated Mohammedans for the purpose of making commercial treaties with them. As early as 797, Charlemagne employed Jews as commercial agents between himself and Haroun-al-Rashid, and opened the port of Marseilles to the Mohammedan vessels. The Mohammedans, on the other hand, availed themselves of the services of such cities as Venice and Genoa, on a basis of mutual concessions, and thus exerted an indirect control over their European competitors, so long as the Eastern routes were under Mohammedan sway. They even played Genoa and Venice against each other, and paid them for their services to the Mohammedan cause with money, spoils and privileges. These Italian cities, on the other hand, true to trading instincts, made similar bargains with the European plundering expeditions, called crusades, and thus skinned wealth from both friend and foe after the manner of true capitalist patriots. Genoa retained its commercial offices in Constantinople even during the crusades, as shown by a letter of Emir Abd-Allah to the Archbishop of Pisa in 1157, and the evidence strongly pointed to the fact that the Genoese merchants assisted the Turks against the Christian crusaders in the interest of "civilisation."

* * *

Socialism is not the philosophy of a negative organization. There is no logical reason why any Socialist should be confused about the side issues that are constantly brought up to the Socialists for support. There are positive demands in the programme of the Socialists. Probably the most important is social control of the railroads and other means of transportation. There is positive, not negative, action. There is an opportunity to begin work on a policy that will do much to bring Socialism in our time.

There is no law on the statute books compelling people to move up closer on the bench of life to make room for a blind brother; but there is a divine law written on the hearts of men constraining them to make a place for him, not only because he is unfortunate, but also because it is right as a human being to share God's greatest gift—the privilege of man to go forth unto his work.—Helen Keller.

* * *

King Hunger rules, and he has conscripted the workers.

* * *

"We affirm as a fundamental principle that labor, the creator of wealth, is entitled to all its creates. Affirming this, we avow ourselves willing to accept the final results of the operation of a principle so radical; such as the overthrow of the whole profit-making system, the extinction of all monopolies, the abolition of privileged classes, and, best and grandest of all, the final obliteration of that foul stigma upon our so-called civilisation the poverty of the masses." Wendell Phillips.

* * *

A people that must struggle along on the changeless level of mere subsistence is on the level with the beasts of the jungle.

An ideal political condition arises when there is a minimum of confidence and a maximum of control over elected officials.

The "best" newspaper editor is the one who can put blinders on the workers so that they can't see their own chains.

Complexity is a blessing to lawyers—it makes for confusion.

Doubt is the first step to freedom; irreverence is the second.

Labor still produces all wealth.

There is plenty of land to raise all the food necessary to feed the world.

There is plenty of machinery and tools to put the product of the land in shape for human consumption.

There are plenty of railroads and steamships to transport the goods wherever needed.

There is still a bunch of parasites in fine raiment who toil not, neither do they spin.

There is still plenty of poverty and—

Still plenty of fools to vote for it.

Following Christ.

THE STRANGLE-HOLD OF PROSPERITY.

(By Scott Nearing.)

Prosperity has the American people by the stomach!

As the grip of prosperity tightens people cry out in anguish, lest they die. "Help!" they cry, "Help! we are starving!"

That seems most extraordinary, that people in the grip of prosperity should imagine that they are starving! During the month of December, 1916, the United States exported—shipped out of the country—wheat, blankets, shoes and other things valued at half a billion dollars. During the same month the factories, mines, mills, railroads, warehouses and stores were busier than they had been in years. They were fairly rushing to get wheat, blankets, shoes and other things, to a place where people might use them. Thy succeeded, too. The total number of things turned out by the factories and carried by the railroads was unusually great in December, 1916.

When the wheat, blankets, shoes and other things were offered for sale, an interesting thing happened. The salesmen placed them on a shelf far out of reach of many of the eager customers. That shelf is called high prices. It is a movable shelf, and just now it is moving up.

The "Monthly Review" for December, 1916, of the United States Bureau of Labor Statistics notes that "each article for which prices are shown from 1912 to 1916 was higher on October 15, 1916, than on the same date of the four years preceding. For all articles combined the increase in price from October 15, 1912, to October 15, 1916, was 21 per cent.

"From October 15, 1915, to October 15, 1916, the price of tea and coffee was the same, and all other articles advanced from a fraction of 1 per cent. for rice to 75 per cent. for potatoes and 55 per cent. for beans. The increase in the price of all articles combined from October 15, 1915, to October 15, 1916, was 16 per cent."

"We cannot reach the high price shelf," protest the customers.

"And why not, ladies and gentlemen?" question the accommodating salesmen.

"We can reach only the length of our incomes," sigh the eager customers, "we are kept down from the high shelf by our small wages."

The customers are right. At least some of them are, and the story of their plight is very well told in Bulletin 76 of the United States Health Bureau, in which an estimate appears of the number of people in the United States who live in poverty—that is, who have less family income than will provide for physical health and social decency. There are, according to this estimate, some six million families—thirty million people in the United States—living in poverty. These are the people who cannot reach the shelf called high prices.

Prosperity—the stupid, blind, unintelligent, balance sheet variety of prosperity—is throttling millions of people in the United States. They cannot buy butter, eggs, milk, flour, meat, because prices have advanced more rapidly than their wages. The necessities of life are on the high shelf and the would-be consumers are far below.

Some people contend that a nation is prosperous when prices are high. SUCH PEOPLE USUALLY HAVE SOMETHING TO SELL. They are in control now, and "on account of the war" they are gouging the American people as they have not been gouged for years. And the people, simple-minded and confiding, have been told that when the rush of business will permit, the high shelf will be varnished and decorated with a border of filigree paper. They have faith in the efficacy of these remedies, and are waiting with the pathetic patience of the ignorant or the blind.—"Miners' Magazine," Denver, U.S.A.

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A slave has no property in his labor, and any man who is compelled to give up the fruits of his labor to another at the arbitrary will of that other has no property, and is, therefore, a slave, whether the fruit of his labor be taken from him directly or indirectly. If it be said that he gave up this fruit by his own will, and that it is not forced from him, I answer, "To be sure, he may avoid eating and drinking, and may go naked, but then he must die; and on this condition only can he refuse to give up the fruit of his labor."

WILLIAM COBBETT.

The Russian Revolution

The strength of the Russian Revolution is based on existing miserable political and economical conditions and socialistic character of its labour movement.

The people of Russia are economically slaves to the rich men and politically serfs to the high officials, byrocrats. When half of its 171 million populace are paupers, when each year between 2 and 3 million peasants are perishing of want of food, when workers are exploited as savagely as the coolies in China, and all the toilers and intellectuals are treated as dirt by the despotic government officials—there is no wonder why the Russian Revolutionary movement is more than a century old, and one of the most vigorous in the world.

The labour movement is socialistic because the capitalisitic form of production started in Russia not very long ago (1860). The workers had no right to organise in unions; they don't know, as in old countries, the barriers of trade uhionsm; they organised secretly, industrially, according to high developed capitalism, in certain industries.

There is not any political trading amongst the labour leaders, because Russia never had any Parliament, but a caricature of it—the Duma. The Socialistic ideas came here early from Europe, and the workers of Russia soon realised that only by expropriation of the means of production and distribution could they secure an existence worth while to live. So the Russian workers organise industrially and fight the capitalist and rulers under the guidance of socialistic parties.

The weakness of Russian Revolution lays in the conflicting interests of different revolutionary groups, in perfectness of old regimes, oppressive machine, and in small percentage of industrial workers (10 per cent. to all population in 1905). There is the bourgoise or capitalistic class willing to weaken the political power of old despotic regime without loosening the exploitation screw upon the toilers. There are million of ignorant peasants crying for bread and a piece of land. As starving cockney farmers they hate socialism and are ready to fall on their knees before any tyrant to procure a possibility to exist and save their property. At last there are workers, socialists, demanding something more essential than the right to be free and starve.

The different aims and dreams of these groups may clash when the first blow is done to the old regime. Like in 1905 after the general strike in October. At that time the Tzar's Government promised freedom, and presented the capitalists with a very profitable state contract, and the burden of peasants' taxation was also slackened. By bribing and corrupting the officers of the army the Tzar gained the support of the soldiers, and the tamed capitalists and thankful peasants and miserable heroes of Manchuria's battlefields—all rushed on the revolutionary socialists. At lot of toilers found their grave from the hands of the Tzar's hooligans, named "the black hundred," a lot of class-conscious workers were shot by ignorant, misleaded sons of peasant soldiers, and the first act of a great Russian revolution of 1905 was sunk in the people's blood.

Now the things are different. The sufferings of the people in connection with war hardships came to the point of culmination. They had no escape but to fight the Tzar officials, or die of starvation. And, remembering the treacherous conduct of bourgoise of 1905, and using the army's power to achieve in 1917 what they failed to do 12 years ago, the Revolutionary workers, shoulder by shoulder with soldiers, fought the Tzar's police and his body guards.

They succeeded on March 14th, 1917. Tzar's lackeys were crushed by the victorious wave of the second act of the great Russian Revolution on March, 1917. Although the Tzar's police killed many revolutionaries, the old regime had not money enough to bribe an army of hooligans to perform the human butchering job before the Tzar. He, Nicolas, called the Tzar of Blood, couldn't obtain money, because his regime was disastrous for the victorious ending of the present war.

The new provisional government is in power. It is recognised by Great Britain, United States, and France. The army stands behind it; the workers support it; it is powerful at the present time. What will the workers of Russia get from this new power? Public freedom, jailing of old reactionaries, opening the prison gates to old regime political prisoners (300,000), cheaper foodstuffs, and wonderful chances to spread the gospel of socialism. It is very little, very little, indeed, with comparison of the enormous sacrifices made by the workers. But, anyway, it means something that is worth keeping.

If now our Russian comrades are anxious to obtain some cardinal social reforms, and free thoroughly the country from the feudal remnants and prepare it for a social revolution, they ought to stick to the Labour-Soldier Council. Only this body of revolutionary workers and soldiers' representatives may compel the Lvov Rodziango Government to go further, and accede by law the real wants and demands of toilers.

J. Cook

A PATRIOTIC "SOCIALIST." HARD LABOR DOPE.

Thinking that there may be some little truth in the statement that the Labor Party, after expelling a number of its members, is now a clean party, and an organisation in the interests of the Working Class, I proceeded to Dulwich Hill for the purpose of hearing the views of the selected Labor candidate and his supporters.

Before listening to the views of the Labor speakers, last Friday night, I thought that there might possibly be some sound reasons for dropping active opposition to the Labor Party during the present campaign.

After I heard the patriotic dope about "Labor being just as loyal as the National Party," "Loyal citizens of the British Empire," etc., and the crawling of the candidate for "Liberal" electors to support him, I must confess I was dismayed and disgusted.

If this is what the Labor Party calls assisting Socialism, then we can have little hope of ever seeing Socialism brought about by reform Labor Fakirs.

It was enough to listen to the sickening, crawling speeches of the Labor Party's members, but I was ashamed and felt the greatest contempt for a man, who once pretended to be a revolutionary Socialist.

You may wonder who this person was that raised my indignation. Well, I will not keep you in suspense—it was "Comrade" Denford whom I listened to, and turned away from in disgust.

This is the Labor fakir who tried his damnedest to turn the A.S.P. into a Labor Party—a party that supports capitalism and wage slavery.

G. De P.

Primitive Philosophy.

And the Modern Wage Slave.

The Materialist Conception of History.

Before taking leave of this subject, for the present at least, I wish to discuss the nature of the religious reflex, and I think it can be shown conclusively that an understanding of the materialist conception of history is conditioned by an understanding of the philosophy of materialism.

Most writers on the above subject content themselves with fixing on certain events in history and drawing attention to the economic causes of such events. But to understand the reflex action of religion, it is necessary to understand the nature of religion itself. When we say that politics and law are called forth by, and subject to change by, economic conditions, one can easily realise the truth of the remark by analysing current events. The same remark applies to ethics or relations in social life or the science of conduct suitable to human beings in their everyday relations.

In religion we are dealing with an abstract question, which, although exerting a powerful influence on our conduct, is nevertheless supposed to be an external force above and beyond natural and economic influences. Instead of economics influencing religion, the religionist is convinced religion influences economics, and indeed all mundane affairs. Thus we have reached a deadlock, and no solution is possible as long as we respect the claims of religion.

Just as Marx freely used the work of bourgeois economists to pave the way for Socialist economics, as Dietzgen used the conclusions reached by bourgeois Materialists to bring forth his theory of dialectical or democratic Materialism. The analysis of religion given us by such writers as Vogt, Moleschott, Buchner, and others, proved conclusively that religions were merely idealisations of earthly conditions, exaggerated pictures of earthly relations. The god was but a great chief or warrior, the devil or demon a really wicked but powerful being, heaven a place where pleasant material conditions would be intensified, and hell a suitable home for undesirables. Herbert Spencer and other writers give a wealth of illustration from savage and barbarian peoples to prove how very material and earthly in its conceptions religion has been at all times. The American Indian, with his paradise or happy hunting grounds, where grazed innumerable buffaloes; the Eskimos' belief that seals were abundant in their heaven; the Mohammedan heaven where wine and beautiful women were the star attractions; the Jewish heaven where naturally enough the streets were paved with gold, which conception would not be unpleasant to a Scotchman; and the Christian heaven, borrowed largely from the Jews and converted to an enormous church where the performance is continuous. These conceptions of heaven or abodes of bliss are merely enlargements of earthly desires of conditions which living persons in different climates and with different needs wished to see realised in their own lifetime. They are of the earth earthly.

Man makes his own gods, fashioning them after himself, and, like the "Punch and Judy" artist, he makes them voice his sentiments, his "good" men go to heaven, his "bad" men go elsewhere. In a word, "religion is primitive philosophy," as Dietzgen says. It was this good and necessary work accomplished by bourgeois materialism that made possible the Materialist conception of History.

If man himself idealises his earthly conditions, and out of these conditions constructs in his imagination heavens and hells, and their appropriate scenery and residents, does it not naturally follow that as his economic conditions change his religious conceptions also more or less are subject to change? He cannot possibly transcend his material existence. His senses must supply him with the requisite material, and they are dependent on environment. To overcome this fact, we have an alleged revelation, but everything so "revealed" is stamped indelibly and obviously with the trade mark of material circumstances. Not one religious idea is original, not one is above nature, or beyond its all-embracing dominion. Soar in the clouds of fancy ever so high, the bird of imagination eventually descends to earth.

The religionist is compelled to rely on Faith, for he is wholly bankrupt in the way of supplying ascertained facts; he relies on the crude philosophy of his savage ancestors, toned down and altered to meet modern requirements. Even to the confirmed religionist religion, in as far as it relates to a future life, is merely a possibility. If he were sure of a future life, why mourn for the dead, for in so doing he betrays his innate doubts! Furthermore, in all ages healthy people and those possessing an abundance of the means of life, have been notoriously indifferent to a future life. The poor are the best subjects Christianity, with its glowing accounts of a near and glorious resurrection of a new heaven, and, what was more to the point, a new earth, spread like wildfire among the slave population of Rome. Like carrion crow or vulture, Christianity fattens and waxes strong on the sufferings of others. To it war is a godsend, famine and pestilence is a blessing, a reminder that the gods are being neglected, and are angry on that account.

This granted, it is obvious enough that upon this interpretation of the mental phenomena called religion can alone be explained the economic interpretation of history; only by the fact that religion springs from man's material wants and desires can one explain the fact that as his economic conditions change the religious reflex also changes. But it must be remembered that in both cause and effect mental effort is assumed to occupy an important part. Nothing comes from nothing—neither sustenance for the body nor ideas for the mind.

Accepting this natural explanation of religion, Marx and Engels were enabled to convert materialism to democratic use by advancing the economic factor or the necessity of providing for the means of subsistence as the important, but by no means the sole, factor in determining the social relations of life. For instance, the science of astronomy has enlarged man's conception of the universe to the evident detriment of religion. To a lesser extent geology and anthropology have had the same effect. We could scarcely affirm that economic causes had here attacked religion, although after an unconscious manner.

Nevertheless, it is true the Church, owing to its influence, is enabled to hide the knowledge of these damaging revelations of science from the working class. Think you, "gentle reader," as the story books say, if those facts of science favored religion, would the church hide them under the bushel of obscurity? They would shout them from the house-tops. But every institution, like every creature, is compelled to think of self-preservation. Not one of the churches believes that what to them is the most vital fact in life, viz., religion, is a private matter, but they reasonably hope that by withdrawing it from public discussion and discouraging the teachings of science to the masses, they may prolong their existence. We cannot condemn them for preserving their existence, nor can we, as Socialists, afford to throw stones at them when so many Socialists help the churches at the expense of consistency on their part to maintain an utterly false and misleading view of the universe, of man, and of his life and actions.

Until we ourselves become honest and straightforward in matters intellectual, we can scarcely demand intellectual honesty from the church. From this charge the great founders of the movement—Marx, Engels, and Dietzgen—are exonerated; they had not learned the subtle distinctions and subterfuges of our "age of enlightenment." To our savants they are back numbers.

F. SUTHERLAND.

SOCIALIST HALL
369 Pitt Street.

Lecture, Sunday April 1st.

Com. G. NELSON.

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A Manifesto.

"IF CAPITALISTS WANT BLOOD, LET THEM CUT THEIR OWN THROATS."

(Manifesto published by the "Socialist World," Seattle.)

America stands upon the brink of war. With scarcely a moment's notice the American working class may find itself dragged into the bloody, reeking cockpit of Europe. Believing that an opportune time has arrived for the accomplishment of their long-cherished designs, the Capitalist class is using all the means at its disposal to force conscription—militarism—upon the American proletariat. Let the workers beware! The danger confronts them right now. Hear the proclamation of the infamous plans, candidly avowed, through one of their foremost megaphones, former President William H. Taft:

"Stirred as the people are by enthusiasm, at the break with Germany, they would support a conscription measure, not only to meet the situation, but for the future after the war shall end."

"Conscription until now, has been of doubtful expediency, because popular opposition might have halted all plans for reasonable preparedness."

"Now the war is on us, however, now that the people see the necessity, why should we not take advantage of this state of public mind and do what justice and real democracy require? Military duty is part of every citizen's duty. In this country, in the happy homes of prosperity, I fear many of the people have lost the vital sense of their obligations to the Government.

"Very little service of any kind has been exacted from the great body of the people. Conscription is needed to discipline our native young men and to teach them respect for authority. It is needed to teach our millions of newly-created citizens loyalty."

Stupid indeed must the worker be, who fails to realize the significance, the menace contained in Taft's words! They bring to the ears the rattle of the chains of increased servitude.

Much has been said, many have been the criticisms directed against our comrades across the seas for having participated in the frightful massacre of life now proceeding upon the battlefields of Europe.

But now the question is up to us! It is no longer: "What have they done?" but, "What are we going to do?" Will the workers stand for conscription, for militarism? That is the question that we shall have to settle now! Shall we stand for participation in the war?

Let the shout go forth from the soap box, the platform, the union meeting, wherever our class gathers, that we refuse to become conscripts and slayers at the behest of our masters. Let us proclaim the fact that the real enemy is within the gates, in the United States—not outside, and that this enemy, the only enemy we recognize, is the soulless, thieving Plutocracy whose hands are crimson with working class blood, whose history is one long story of atrocities and murders, foul and brutal. Let the slaves of Capitalism tell their enemies to their teeth that they will participate in one war alone—the War of the Classes, a war that is the logical outcome of a class society, based upon exploitation, upheld and defended by the class that rules and robs.

Atrocities!! Ruthlessness!! The workers have for long been familiar with the meaning of these terms! Homestead and Hazelton, Pana, the Idaho Bull Pen, Everett!! No submarine activity can equal in brutality the outrages perpetrated by the Capitalist class to keep the industrial sorts in a state of subjection!

Let the Party speak without equivocation! We will not kill our fellow workers! We decline to become cannon fodder at our master's invitation. We will not take part in the war!

Down with Capitalism! Down with war! Long live the New International!!

"If the Capitalists want blood, let them cut their own throats!"

Some people worship every idol they should smash, while others smash every ideal they should worship.

Internal Combustion.

A Domestic Tragedy.

(By "Snorkins.")

There has geen a general cleaning up in the Sydney Branch of the Australasian Socialist Party. Talk about the "purified" P.L.L. That isn't a circumstance to it. The elements of re-action, which threatened to turn the branch into a playground for political opportunists and mealy-mouthed bourgeois orators, seeking the plums of office, have been cast out and we who are out for a clean fight with the forces of Capitalist re-action can breathe freely again.

It came about in this manner:

Not long since, a section of the membership, prominent among whom was the late distinguished "disorganiser," Luke Jones, suddenly became seized with the idea that the Political Party, which had so effectively established local conscription, was the only power which could prevent the extension of that system to service abroad.

Acting upon this, they moved for and obtained a special meeting for the purpose of discussing the attitude of the Branch towards the coming Federal elections. At this meeting a resolution was tabled that the Branch move for a referendum of the whole party on the question of whether the Australasian Socialist Party should refrain from running candidates at the Federal elections, and support the candidates of the Federal Labor Party instead, on the ground that the issue of Conscription for foreign service overruled all others, and rendered the support of the Labor Party's so-called No-Conscription candidates imperative. The voting on this motion was even, and the motion lapsed.

Then came the "tragedy."

At the next general business meeting of the branch eleven members who favored supporting the Grand Old Hard Labor Party stood up and handed in their resignations. The resignations were accepted without regret and without tears, and we now wait with interest to see how this new accession to its strength will be welcomed by the purged and sanctified League for the Promotion of the Interna ional Hardware Industry, whose scarlet sins have been cleansed whiter than snow.

And we give Comrade Luke Jones a first-class reference as an Organiser.

A Great Chartist.

Homage to the Memory of Ernest Jones.

The speech below was delivered in Manchester, England, by Ernest Jones, the greatest of all the Chartist Leaders, on his release from prison in the year 1850. It will be noticed that the conditions of the workers at that time, described and denounced by the great Chartist, and the position of the workers to-day, are similar.

The delegates at the "Trade Union Convention" of Britain, held at Manchester in the year 1913, visited Ardwick Cemetery (hard by) and placed wreaths on Jones's tomb in remembrance of his trials and work for humanity.

Listen.

"From 18,000 pulpits 18,000 parsons are this day preaching the gospel of the rich!" exclaimed Ernest Jones. "I stand here to preach the gospel of the poor. Surrounded by the temples of Mammon, I stand here to preach the democracy of Christ—for Christ was the first Chartist, and democracy is the gospel carried into practice.

"I appeal to the Great God of Humanity—in that building they are appealing to the God of Gold.

"I feel that I am addressing a nobler audience than that now assembled within the walls of that church. I am addressing those whom Tom Tone called the most honorable order of society—the men of no property. **Listen,** you penniless thousands!

"Every brick in those factories has been placed by the hand of labor; every stone in those factories has been laid by the arm of toil; every machine in yonder mills, every carriage in these streets, every article in these shops, has been made by the working man. By you every battle has been fought, and by you every battle has been won. And, now, listen to your reward: Within our towns lie 2500 millions of wealth—they belong to a few hundred money lords; within our factories lies machine power equal to 800 million hands—it belongs to a few thousand manufacturers; around you lie 77 million acres of land—they belong to 30,000 landlords! Twenty-eight millions of it are uncultivated. Of what is cultivated 27 millions are wood and pasturage, deer forests and preserves—not to produce more food, but to prevent the little that is there from being eaten!

Dimmed Jewels of the Crown.

"We have not been the advocates of anarchy; we have merely said that nations were not made for Governments, but Governments for nations. We did not try to subvert the Queen—we tried to take out some of the dimmed jewels of the crown—dimmed with blood and tears, and to replace them with the bright ones of freedom and content. But if she won't wear them—then! We have not tried to destroy, but to make the robber disgorge his plunder.

"The nation is the great landlord; the aristocracy were its tenantry, who won leases from its ignorance, perpetuated them by fraud, violated them by force, and now hold them by your apathy and disunion. Beyond these walls lie green fields that would give 11 acres of good land to every family in the United Kingdom. Place the surplus population on that land—emigrate from these factories to those cornfields. No one will deny that 11 acres will support a family in competence. This would double your wages, factory slaves, for what becomes scarce rises in price if the demand continues. Your hireable labor would become scarce, and therefore would rise in the same proportion in which you changed the wage-slaves into the freehold farmers. This would create home trade, for home trade depends upon the pockets of the working man; this would banish poor rates, for there need not be a pauper, save the cripple, the infirm, and the aged—and the homes of their kindred would be the Union they should find. This would fill the till of the shopkeeper, and rekindle the heart of the toiler—that is what the Charter, and the Charter alone, can achieve.

Choose Ye.

"And now for you, working men! Your fate is in your hands. We can do no more than show you the good resulting from one course—the evil following on another. It is for you to choose. When Moses led the Israelites out of Egypt he told them, if they would walk in the way of their God, and not bow to the idols in the high places, they should inherit the promised land.

"Now choose. Once more I call upon you: Come out of political Egypt into social Canaan! Once more I ask you: Shall we halt on Pisgah for ever when God has spread Canaan at our feet—when the franchise is our Jordan, and the Charter is our Ark?"

Hitherto it is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being. They have enabled a greater population to live the same life of drudgery and imprisonment, and an increased number of manufacturers and others to make large fortunes.—**John Stuart Mill.**

A Few Remarks.

Man's Ethical Ideas.

And His Material Interests.

(By J. W. Roche.)

J.D. and W.H. propound a question as follows:—

"If the religious world is but a reflex of the real world, why waste time fighting a shadow when the substance is there to fight?"

I am not quite sure that your correspondents thoroughly understand their own question. How many "worlds" are there? And what do they mean by the "real world"? To my mind, there is only one world, and all **ideas** in that world are real, whether true or not. Religious ideas are just as real as economic ideas. The only "shadows" connected with religion are the gods, ghosts, goblins, and spooks. The ideas connected with the existence of these imaginary beings are quite real, although the alleged beings have no existence. It would indeed be a waste of time fighting these shadowy "beings," so-called, but the set of ideas which produce those phantoms must be fought because they are real and vitally connected with the economic struggle.

I do not say for one instant that we as Socialists should trail our coat-tails on the ground and challenge every religionist to dance on them, but turn where we will we will find ourselves in conflict with the ideas of the religionist and must combat them whether we like it or not. The reason is plain. Religion is a part of Capitalism, as it has been a part of previous systems, and a blow struck at any part of Capitalism will affect the whole. You cannot attack the system on the economic field without attacking religion, and vice versa. Religion is not a reflex of the real world of Capitalism, but a part of it.

The notion that we can ignore religion and fight the politics ambushed behind it is not substantiated by practical experience, and simply cannot be done. Your correspondents propound another proposition, viz., "As a political party, we are not concerned with a man's private ethical beliefs, but we are concerned about his economic beliefs." How can we dissociate one set of beliefs from the other? A man's ethical ideas (I cut out "beliefs"; it is a foolish word in this connection) will influence his economic ideas and vice versa. This is why the Socialist movement has been cursed with so many freaks, men and women who have tried to harmonise two opposing sets of ideas, and have bogged themselves and misled others.

The remarks of Arthur Reimer quoted by J.D. and W.H. are rather interesting. The idea that a person may have his or her face towards Rome and the Social Revolution at the same time, and commending such a Janus-like attitude, is well worthy of a vote-hunting politician, but is not worthy of a scientific thinker. I hope Arthur Reimer will stay in America. Your correspondents draw wise distinctions between Historical Materialism and Philosophical Materialism, which I think are not justified. It does not follow that because certain Capitalist philosophers have propounded theories of cosmical Materialism that we must reject with scorn the true knowledge they impart. The economic truths propounded by Marx were the outcome of previous investigation in the economic and philosophic fields. Dietzgen brought philosophy down on to the solid earth, where it rightly belongs, and his Monism is only the natural sequence of the economic Monism of Marx.

Socialism must bring with it its own ethics and its own conception of the Universe, and as the new economic system develops within the womb of the old, it must develop as a complete social embryo, or the new system will be a monstrosity instead of a sound and healthy Heir of the ages.

Your correspondents say that religion and philosophy are private matters. How can a set or sets of ideas that have influenced mankind for thousands of years be a private matter?

I agree with your correspondents that the Socialist movement wants fighters—not "shadow sparrers." Just so. We also want thinkers who can clearly distinguish which is shadow and which is substance, so that they will not mistake a substance for a shadow, and get badly bumped. Religion is not a private matter, but a social factor to be reckoned with. We want a social revolution that will not be lop-sided. The aim of Socialism is not the triumph of a class, but the destruction of all class distinctions, and so the parsons and priests, with the ideas they represent, will have to go.

We want to bury the Capitalist system so thoroughly that none of its fragments will remain to poison the air.

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The Australian Socialist Party,

NEWS AND NOTES.

CENTRAL EXECUTIVE.

Comrades,

The Labor Party, realising that its old palliative platform is fast losing its attraction for the workers, and being desirous of still hanging on to the plums of office, have been driven to seek other means whereby to hoodwink the electors and obtain their support. To this end they have again raised the conscription issue, and are posing as the only means whereby this iniquity can be prevented. That many of the workers will be gulled by this anti-conscription cry cannot be doubted, but that any members of the A.S.P. should be similarly duped, will be to many inconceivable. However, such is the case, several members in N.S.W. having decided to support the P.L.L. at the forthcoming elections. This in itself would have been insignificant had not the seceders endeavoured before resigning to induce the A.S.P. to sink its identity and line up solidly behind the pseudo Labor Party. The facts are here set forth:—A special meeting of Sydney Branch was called to discuss the following proposition—"That Sydney Branch ask the C.E. to take a referendum of the Party on the question—Are you in favour of the A.S.P. supporting P.L.L. and no conscription candidates at the forthcoming Federal elections?"

The motion was supported by Coms. F. Sinclair, L. Jones, and others. Com. A. S. Reardon moved as an amendment—"That Sydney Branch hereby declares its unswerving loyalty to Clause 5 of the principles and policy of the party." This was ruled out of order. After a long and at times heated discussion the motion was put, and the voting was found to be even; the motion therefore lapsed. At the next meeting of the C.E. Com. L. Jones moved—"That the C.E. take a referendum of the party on this question," but failed to find a seconder. He then handed in his resignation as gen. sec. Com. A. S. Reardon being the only nominee for the position was then appointed gen. sec. by the C.E. At the following meeting of Sydney Branch after some discussion, Coms. L. Jones, F. Sinclair, and nine others resigned from the Party, and declared their intention of supporting Labor Party candidates.

The contention of the seceders was that it was undemocratic to oppose the taking of a referendum, and made that the ground of their resigning, but time should bring to light some interesting disclosures on the subject. Those of us who opposed the motion did so believing that as Conference had fully discussed the matter quite recently and had decided the Party's policy on the matter, a referendum was superfluos. Further, we realised that the Labor Party is as much a win the war party as the Coalitionists, and as if returned intend to administer the capitalist state will be forced to obey the dictates of the master class before they can obtain the funds necessary to carry on with, even to the extent of conscripting the workers. There the matter stands for the present, and in taking over the duties of general secretary, I appeal to all who believe in Revolutionary Socialism for their loyal support, being convinced that "The Cause alone is worthy."

Yours for Socialism,

A. S. REARDON,
General Secretary.

MELBOURNE BRANCH.

An appeal is to be made against the sentences recently imposed under the War Precautions Act, against Comrades N. Anderson and Fred. Holland, of this Branch, for issuing and distributing a leaflet advertising an Anti-War Demonstration on Yarra Bank. The demonstration was arranged by this Branch and the Victorian Socialist Party, whose members have agreed to assist in raising funds necessary for the appeal. How to do so will be arranged at a meeting to-morrow, 22nd instant.

As this case is one of vital interest to the whole of the working class, there should be no trouble in raising the sum necessary for lodging the appeal, about £20, it is understood.

Members of this Branch at a general meeting on March 20th, expressed great satisfaction at the current issue of "The International Socialist." More particularly the leading article on "The Labor Party" and the A.S.P. attitude towards it is considered to put the coming Federal election issue in a nutshell.

"No Political Trading" is a good slogan, a battle cry of freedom, which should be sounded from the soap box at this Branch's Friday meetings and elsewhere.

Comrade Feinberg will also have a fine opportunity of putting the official attitude of the A.S.P. at a debate with a representative of the V.S.P., to be arranged shortly. The subject of debate will be "Should the Socialist Party Support Labor Candidates?"

Miss P. Grant gave an interesting address at the Hall on March 18th on "The Human Mind." Students of the human brain (seat of emotions and motive power of the body), if able to take a platform, are in a position to assist a working-class audience to realise the importance of a healthy brain in a healthy body.

But when students of the brain, as a material and important organ of the human body, begin to speculate, as to whether "the human mind is complete in itself or is portion of a stupendous whole," they enter into psychological quicksands, and incur danger of perishing in metaphysical bogs.

Miss Grant was interesting in stating that the crowds who, with one common impulse, do desperate or murderous deeds, are swayed by the lower or primary instincts, while the higher instincts are possessed by more advanced minds.

A number of difficult questions were answered skilfully by the lecturer. The chairman, in a brief definition of the materialist conception of history, summed up the position of Socialism and science as against agnosticism and metaphysics, two of the greatest obstacles in this writer's opinion to the spread of that knowledge of materialism which alone will free the psychology of the working class.

J.M., Press Corr.

NEWTOWN BRANCH.

The elections are over. The so-called Labor Party have received a set back. It failed to get into office, and if it had succeeded, we feeble-minded Socialists fail to see how the workers would have been better off.

A few years ago when Hughes and Co. were voted back into power, we were told that everything would be O.K., but we found that there were unemployed demonstrations, just the same as before the Labor Party (?) secured the reins of Government. We know that under the present system whether the Labor Party or the Nationalist Party administer the class state, there will be unemployment, prostitution, etc. Therefore, the A.S.P. oppose both these parties because we realise that whilst the capitalist owns the means of life, the workers will always be exploited.

There is only one way to abolish the economic evils that exist, that is, to make the workers class conscious and organise them on the political field under the banner of a revolutionary Socialist Party, and on the industrial field into one great union to take and hold the means of life.

The Newtown branch ran three candidates for the State election. Numerous meetings were held throughout the electorates, Newtown, Enmore and Camperdown; also some thousands of copies of the manifesto, and a leaflet on conscription were distributed. Much good is expected to come from the propaganda in the near future.

W. GAY,
Assistant Secretary.

SYDNEY BRANCH.

On Sunday, March 11th, our ex-Comrade, Mrs. Lorrimer, lectured on "Vote for Labor." The lecturess gave her reasons for believing the Labor Party to be "our only hope of salvation" from the conscription menace, and that under the circumstances it was everyone's duty to vote for them, if only to prevent a Nationalist majority. The usual questions and discussion followed.

On Monday, March 19th, an important special meeting of the Sydney Branch was held.

The following motion was submitted to the members:—

"That the Sydney Branch of the A.S.P. requests the C.E. to submit the following question to a referendum vote of the party:

"'Are you in favor of the A.S.P. supporting P.L.L. No-Conscription candidates at the forthcoming Federal Elections?'"

After a long and heated discussion, the motion was put to the vote; the voting was exactly even, consequently the motion was lost.

On Sunday, March the 18th, Com. J. Roche lectured on "Why the A.S.P. oppose the so-called Anti-conscription P.L.L. Candidates."

The speaker dealt ably with his subject, and showed how the Labor Party had been the first to introduce conscription, how the question was only a side issue of the elections, and pointed out that the so-called purified P.L.L. was just as great a menace to the working class as was the one headed by Hughes and Holman, seeing that its platform was reform, and not revolution. He urged the members of the A.S.P. to keep their party clean and intact, and to stand firm and strong as a revolutionary Socialist party, pointing out that any other course would make them lose their identity, and the A.S.P. would inevitably degenerate into a tail-end of the P.L.L.

It is encouraging to be able to state that splendid meetings are being held in Park-street on Sunday nights. Coms. Gay, Nelson, Reardon, and Healy have been delivering the goods, and for the last three Sundays the meetings have been continued until past 10 o'clock, and several dozen papers sold.

On Sunday, 18th March, the papers were completely sold out, several people being unable to procure them.

At a meeting of the Sydney Branch, held on 19th March, 1917, the following members announced their intention of supporting the Labor Party at the forthcoming Federal elections, and resigned from the party:—Coms. G. Lorrimer, J. Sinclair, J. Doyle, Ralph, Ingle, T. Sinclair, S. Jones, J. Rasmussen A. Holmes, Roux, and Seivers.

H. L. Denford previously resigned for similar reasons.

M.R., Minute Secretary.

AUBURN BRANCH.

The above branch meets every Monday night at comrade Jenkin's residence, Kurrah Road, Auburn.

Those who desire to join the branch and help in forwarding the Socialist cause should hand in their names to the branch secretary.

CHRONICLES OF THE CITY OF MUCH TALK.

(Written for the "International Socialist" by Hugh Wolverley.)

Chapter II.

And it came to pass that the voices of the representatives of slaves were heard often in the suburbs of Newtown, Camperdown, and Enmore in the year of the great "flood of Talk," saying:—"You are robbed where you work at the point of production. Think ye for yourselves, and ye will be as free men. We adjure ye as teachers, educators, and spokesmen to organise into a political organisation and industrial union whereby ye can save yourselves. Ye slaves of the Rich: Harken ye not to the voices of Gnash-Libs., nor Labor Solids, for verily they shall lead you into Industrial Conscription and peonage, which is worse than wage slavery. Ye have heard some amongst them say, 'Use Direct Action,' but we say use intelligent class action, and use your vote at the ballot box for to hasten the good things of life. Take heed lest ye be led astray by that vile thing which is called Sabotage (putting in the old boot). Direct Action leadeth to prison and filth of soul, and there leaveth to perish even as your fathers perished by that which was called by the crusaders 'Religious Action,' led by him who was called 'Cuckoo Peter.'

"Know ye that to use or preach Sabotage will harden the heart and break the spirit. Ye slaves and generations of slaves: Heed not the voice of the enemy, and do not follow these Committees of Defence Crusaders to their empty sepulchre at the Old Vine Inn. By these signs shall ye know them. Choose ye the path that leads to Education, Organisation, and Independence."

And in "Ramah" were "voices heard with weeping" saying: "**Choose ye aright,** for abomination and desolation are upon us. 'He who would be **free must strike** the **first blow.**'"

(Conclusion.)

AUSTRALASIAN SOCIALIST PARTY

LITERATURE DEPARTMENT.

Catalogue of Books for Students.

Ancient Lowly—C. Osborne Ward; 2 vols., cloth, 16/-; posted 16/6.

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LITERATURE DEPARTMENT.

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